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ROMANISM AND THE PUBLIC SCHOOLS.

Popular education is extremely distasteful to Rome. It constitutes a most troublesome barrier in the way of her progress. It unfits the mind for the tame and unqualified reception of her dogmas and her despotism, and enables it to detect and expose her unwarrantable doings and pretensions. It is therefore the object of her intense dislike, and either secretly or openly meets her fiercest and most unremitting opposition, wherever it obtains.

In all countries where she has her own way, the masses of the people are extremely ignorant. She encourages no culture. Where the schoolmaster and the Bible are wanting, she likes it best. She there flourishes and triumphs in the darkness, cruelty, and vice which her genius and spirit naturally gather around her.

In countries where she has not absolute power, where THE PEOPLE act, at least in part, according to their own sense of propriety, or where the Government does so, she still shows her hostility to the general diffusion of learning; and if she cannot suppress it, she seeks to get the control of the schools, that she may direct the education of the children to suit her own purposes. In this way she practically

has the training of the children in France, Austria, some parts of Germany, and in some of the other countries of Europe; and their training bears a very intimate and effective relation to the things adapted to promote her ends.

The public school system in the United States is one of the sorest grievances to the Romish hierarchy which they are called to endure. It forms one of the mightiest and most unmanageable obstacles to their triumphant establishment, in this Protestant land of liberty of conscience and of worship, of the system they have solemnly sworn to endeavor to propagate here, and for which the Propaganda have already expended upon and through them many millions of dollars.

As an exponent of their views and feelings in regard to the public schools, it would not be unjust, we think, to refer to the Romish Archbishop, their ecclesiastical superior and official representative resident in this city, in his utterances concerning them.

A perusal of the subjoined extracts from a report, copied from one of the city papers, of a speech of his, to which, in connection with the subject of "Romish Schools in New-York," we had oc-

casion to refer in the Magazine for the last month, will give the reader a partial view of the spirit of the hierarchy, and at the same time will indicate what may be expected, should their influence ever rise to the elevation of general control. According to the report,—and we have no reason to doubt its correctness, for we have seen no denial of it in any of the Papal or other newspapers,—he said :

“The public schools of New-York, under the pretense of bestowing the blessings and benefits of education upon the children of the metropolis, in fact communicated to them the rudiments of knowledge, accompanied with just so much intellectual skill and sagacity as to enable them to prey with more success and greater impunity upon the community ; to become more finished and accomplished scoundrels, more ingenious forgers and counterfeiters, more polished murderers and assassins.

“The public school system was a disgrace to the civilization of the nineteenth century ; and the lecturer fondly hoped to live to see the day when the citizens of New-York would look back upon it with shame and horror, that such a gross and miserable delusion could ever have been suffered to take possession of the public mind. Catholicism was not, in any sense, to be regarded as sectarian : the church possessed the only true faith, and could communicate the only instruction which could be of any value ; and, in conclusion, he earnestly exhorted every Catholic parent, who valued the temporal and eternal welfare of his offspring, to remove them at once and for ever from the public schools ; and hoped to see the day when not a Catholic child in the city, or diocese over which he exercised jurisdiction, should darken the doors of the public schools of the city of New-York.

“The teacher, in the utmost exercise of his authority, could only appeal to the intellectual faculties of his pupils ; and if those faculties, sharpened by incessant and skillful use, chose to look upon dishonesty,

fraud, or crime as innocent and commendable, the case was taken at once beyond the jurisdiction of the teacher, who was restrained by the positive enactment of law from appealing to any higher standard of religion or morality than the intellect alone could compass. The legitimate consequences of this state of things, thus induced, were frightfully apparent in the alarming increase of vice and crime which now stares us in the face : the burglars, the robbers, the incendiaries, the murderers, assassins, garoters, and rioters, who infest our streets and alleys, rendering property and persons alike insecure, and threatening to deluge our streets with blood, and convert our boasted civilization into the most fearful anarchy, are but the matured graduates of the public schools, the representatives of its morality, the finished specimens of its powers. If they cannot fulfill the trust thus solemnly assumed, let them abandon the task, and yield up their funds to those who can and will—the representatives on earth of the only true religion, the hierarchy of the Roman Catholic church. With one-third, at most, of the funds now most miserably wasted, and worse than wasted, upon these shocking and disgraceful institutions, of which Cain was the earliest graduate and most fitting representative, the Catholic church would engage, in less than a single generation, that the entire criminal machinery of the city and State should become obsolete, and their places be supplied by those intellectual, moral, and religious sanctions which the church alone can adequately yield.”

As conductors of a missionary journal, we do not feel called upon to enter the arena of political strife ; nor do we intend to have any personal controversy with a man who, in our judgment, can so wantonly defame the public schools of this city.

Had we said that the teaching in these schools was designed to make the children “more finished and accomplished scoundrels, more ingenious forgers and counterfeiters, more polished

murderers and assassins"—had we said that "the alarming increase of vice and crime," "the burglars, the robbers, the murderers, the assassins, the garot-ers, and rioters who infest our streets and alleys, are but the matured graduates of the public schools"—we should have expected that such would have been the public indignation, such its deep-toned cry of "shame, shame upon the slanderers," that we would gladly have sought some hiding-place for our heads till the storm of indignation had passed by.

The statements speak for themselves: we only ask our readers, as well as the friends and supporters of our noble public schools, to read and ponder them well. We have ever felt that our schools are interwoven with all that is dear to us as freemen, as vital to the existence and perpetuity of a republican government; and we cannot but look upon any man or sect as warring against the best and dearest interests of his country, who, by a blow, would strike down our excellent school system, with its hundreds and thousands of public schools.

But, while there are certain things for which we can readily account, and which appear upon the surface, there are again other things which show themselves occasionally, and reveal the existence of a deep-laid plot. In this light we regard the attack upon our public schools. In calling attention, therefore, to the statements of the Archbishop, we do not regard him simply in the light of an individual speaking, but we look at the plot and the moving power behind the scenes. He is but a representative man.

Rome wants the opportunity of engrafting her system upon the youthful minds of this nation. For that object no price is too dear, and no tie is too

tender to sever. The schools she means to manage directly or remotely if she can, now or hereafter; and no cajolery, fawning or flattery, falsehood or violence shall be spared which will secure that end. If she cannot attain it now, she can begin, as she has done, the employment of means that seem to her to promise success. If she cannot grasp it entirely at once, she will be content with a part, for even that will render her future more hopeful.

And will American Protestants—Christians and citizens—look carelessly on, and without appropriate efforts to save it, see this noble and priceless institution wantonly destroyed? We earnestly hope not. But on the contrary, we hope to see every patriot and philanthropist, every individual in every rank of society, shake off all unconcern and indifference, (the result of great confidence in its stability and its safety from the assaults of the enemy,) and come to its protection, for the benefits it has bestowed upon all classes, but especially upon the poor.

As illustrative of Rome's progress in the direction of ultimate control of the schools, (though we do not suppose it will ever be consummated *if Protestants are vigilant and active*,) we subjoin the following paragraph, which probably will be read with as much surprise by many, as were our statements last month, about the number and condition generally of the Romish schools in this city and vicinity:

"The Fourth Ward public schools have been suffered to run down for the want of proper accommodations, since the James-street school-house was demolished on the opening of the Bowery to Franklin Square. The local Board (all Romish) of school officers have been permitted to keep up a squabble about the purchase of lots for a new school site, under the cover of which

Archbishop Hughes and his indefatigable subordinates have organized a school in Roosevelt street which has over one thousand pupils, taught by the 'brothers' and 'sisters;' besides the large parochial school, for the benefit of which the Bishop ostensibly delivered his discourse, which has five or six hundred pupils. In the First Ward schools the same process of depletion is being carried on, the Romish pulpit of St. Peter's being used as a battery against the schools with considerable effect. There are no schools in the Second and Third Wards, and the Eighth and Fourteenth are under the Archbishop's thumb."

Commenting upon the facts brought to light in these extracts, another newspaper of this city, but a few days prior to this writing, said:—

"Thus it will be seen that at least six wards in the worst part of the city are now almost entirely subject to the irresistible dictum of the Romish Archbishop."

And while upon this subject, for the information of those who may desire to know concerning it, we will state, upon what we regard as good authority, that the Papal members of the Board of Education amount to about *one quarter* of the whole number—that the Papal members of the Ward Boards amount to *nearly one half* of their numbers respectively, and that at least *one third* of all the teachers now employed in public schools are members of the Romish organization.

In view of these and similar facts which we have recently published relative to Papal statistics in the United States, it is manifest that Rome is making gigantic efforts to establish herself firmly in this land; and equally clear is it, that she has met with most encouraging success. In the matter of the public schools what more could the most sanguine have anticipated? Think of it! In a land of Protestants, where till lately they formed almost the entire

population, and where now they compose *seven-eighths* of the whole people, comprising Methodists, Baptists, Presbyterians, Seceders, Covenanters, Reformed Dutch, German Reformed, Lutherans, Episcopalians, Congregationalists, Moravians, Jews, and other non-Papal denominations, the Papists are advanced so as to compose a *fourth part* of the membership of "The Board of Education," nearly *one half* of the membership of the Ward Boards, and *one third* of all the teachers employed in the public schools!

Have the Protestants heretofore understood this? Have they deliberately consented to surrender their responsibilities, and stand aside and let a people who in numbers are equal only to *one* in *seven* or *eight* of our inhabitants share so largely in the management of the immensely important work of educating the children of this nation? It seems to us that they have not considered it well—that this state of things, evincing Rome's progress among us, has been brought about by agencies whose nature and bearing did not appear on their surface—that advantage has been taken of that apathy in relation to Romanism which too large a number of the members of the evangelical churches have for a long time indulged. We therefore say again, Think of it!

At least *one hundred and fifty thousand children* are more or less affected by this state of things in New-York every day. But New-York, in this respect, is not altogether singular. To a greater or less degree, very many places in the country are affected in a similar manner; for Romanism and Romanists are extensively diffused throughout our national territory, and everywhere Rome expects of her subjects fidelity, constancy, and earnestness, in

the execution of her designs. We repeat it, then, THERE IS DANGER, and that danger is hourly increasing. And even now it is questionable whether, in regard to the school question alone, to say nothing of several others of grave import, things can be brought to their original and appropriate position, with-

out a long and perhaps a most painful effort. The appropriate position is that which respects and maintains the rights of all, without regard to name or creed. Let that be secured forthwith and protected hereafter. Will Protestants look to it while it may be done? We shall see.

THE AMERICAN CHAPEL IN PARIS.

The American Chapel in Paris continues to attract admiring attention. The spirit in which it was conceived and the principles on which its affairs are conducted are truly evangelical. Besides its utility in other respects, it furnishes a beautiful and striking illustration of the essential unity of all true believers in Christ, and of the practicability of their harmonious co-operation in the maintenance of divine worship, and of labors for the salvation of souls.

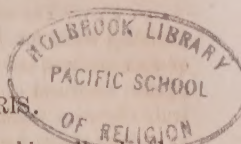
For the unity of his disciples the Savior prayed, and upon its practical manifestation seems to be suspended the highest, noblest, and most glorious achievements of the Gospel. But the importance of union, vast numbers of nominal Christians now seem not well to appreciate; yet we look forward with hope to the period when it will be better understood, more highly prized, and even universally sought for. And we are happy to know that the spirit, policy, and operations of our organization, under God, are doing something to draw out the thoughts of ministers, members of the churches, and other persons also, upon the subject, and to set in operation agencies which cannot fail to have a most salutary effect in holding in check the spirit of ultra sectarianism or of pharisaical exclusiveness; and in bringing together, in the confidence of fraternal esteem and

of Christian fellowship, all who love the Lord Jesus Christ in sincerity, and embrace the fundamental doctrines of the Gospel.

We cannot but believe that the establishment of the American Chapel in Paris is one of the most important movements of modern times in respect to the interests of evangelical religion, and that it is destined to exert in its behalf a wide-spread and powerful influence. It takes with those who understand it, and with those who study it most it is best appreciated and most admired.

The editor of the *Springfield Republican*, (Massachusetts,) through whose columns the Rev. Mr. Seely, the present chaplain, had communicated information respecting the chapel, and the principles observed by its supporters and attendants, among other things concerning it, says:—

“This enterprise in which the Americans in Paris are engaged, assumes in this view a grandeur which no enterprise of the kind possesses on this continent. Protestant Christianity, of all sects and creeds, uniting in one worship in the midst of a Roman Catholic city, and thus demonstrating the unity of the invisible church and the genuine fraternal spirit of a true Christianity, is a sight which angels may well rejoice over. Yet here, in free America, where we have no religious restraints, no State religion, no excuse for division, we do not know of a



single church combining materials like that in Paris, and governed by the Christian rule—‘in essentials, unity; in non-essentials, charity.’

“We are very likely to be met here by the statement that it is not necessary here, as it happens to be in Paris. If this were so, then it is a great pity, but it is not so.

..... “The schools have ruled the Christian world too long. Men are afraid of their teachers, and the teachers are afraid of each other and of their followers. Any truly Christian teacher or layman can see, in looking at this American chapel in Paris, how beautiful—worked upon that model, by the rule which we have quoted—is the exercise of Christian public worship. The Presbyterian, the Episcopalian, the Methodist, the Baptist, agree upon essentials, contribute their thousands to build a chapel, hire a preacher, bow together, sing together, and, in charity, forget or ignore all their minor and non-essential differences of opinion! When Christians are not able to do precisely like this, they demonstrate to the world a shallow and unworthy Christianity. The people at large are not so much to blame for this. Theological schools put their stamp upon their students, and the students, become teachers, put their stamp upon the people, and all combine to keep up distinctions in Christ’s church that bring that church into contempt with all men of the world possessing common sense. . . .

... “We go to Paris, then, for our model religious organization. We go to Paris to find our most pleasing illustration of Christian harmony and union. We all admire this thing. It touches our convictions at a point which sends a thrill to our hearts and a tear to our eyes, that are experienced only when we recognize an instance of consummate and eternal fitness. That is, we say, as God would have it. Amen! Feeling thus, why may we not act thus? Why bend to custom and clique, to sect and school, longer?

“The Christian zeal that would naturally be awakened by such a proceeding as this, generally entered into, would do more for the Christian cause in New-England in one year than has been accomplished by

the separate labors of the sects for many years.

“We thank Mr. Seeley for the shape in which he presents the rule of the American Protestants in Paris. It makes a convenient motto for all progress and all reform. ‘In essentials, unity; in non-essentials, charity.’ The motto contains the solution of the problem of the millenium—a period we might as well stop praying for, until we are ready for it, and ready to adopt the essential measures for procuring it.”

Rev. J. P. Thompson, D. D.

It is known to most of our readers, we take it, that in the course of the last autumn the Board of Directors, with entire unanimity, elected the Rev. J. P. THOMPSON, D. D. of this city, to fill the vacancy made in the chapel service in Paris by the return of the Rev. Dr. KIRK to his church in Boston; and that having considered the call thus extended to him, in the light of his varied relations, but especially of his relations to his church, which had recently withdrawn from their location in the Broadway Tabernacle, to erect a new edifice and establish themselves in the upper part of the city, “in a new and almost unoccupied field of Christian effort,” he judged it to be his duty to decline it.

The correspondence between Dr. Thompson, and the Board upon the subject, though adapted to throw much light upon the chapel service, and many other things connected with it, not being designed for the public eye, was placed upon our files, among other documents relating to the transactions of the office. But in this connection, as they show his estimate of the great importance of the work which the Board has undertaken in Paris, (“as important as any pastorate in this country,”—as “worth the life of any man, who would consecrate his life wholly to

Christ,") we subjoin a few paragraphs from his letter which conveyed to the Board his final answer.

Having spoken of his reception of their call—"as unexpected as it was grateful"—and of the *manner* of it, "so unanimous, so cordial,"—and of his having "sought light upon the question from every available source of information, and from the Spirit of all wisdom," he says:—

"The field which your call presents is important and attractive. Indeed, I conceive it to be as important as any pastorate in this country; or that if your call had found me *debating* a call to a church in New-York, I might have yielded it the preference. While I feel my incompetence for such a post, I also feel at times a strong attraction toward it as a field presenting peculiar opportunities for usefulness, for which the cosmopolitan character of the old Tabernacle may in some measure have prepared me.

"To gather American Christians in Paris into a religious home; to minister to those who have long been as sheep without a shepherd; to preach the Gospel to strangers; to visit the sick and the unfriended of my countrymen; to form around the Christian congregation, as a centre, Sabbath-schools and Bible-classes—a weekly social re-union for all Americans in Paris, and an association of young men for mutual improvement; above all, through God's blessing, to organize a true Catholic church upon the basis of the living word, combining in one unsectarian association all who walk by faith in the Son of God, our atoning Savior; to gather souls into this spiritual body; to see this church shine as an example of the nature, the beauty, and the power of a free spiritual Christianity; to lay the

foundations of such a church by the side of state churches and corrupted hierarchies; and from this centre, sustained by the example and influence of such a *church*, to speak, as your representative, words of counsel and of cheer to the feeble, struggling evangelical Christians of Europe; to assist their necessities by reporting them to your Board, and urging their appeal upon the churches at home—when I contemplate this work in all its capabilities and possible results, and look at *this alone*, I am almost ready, brethren, to respond to your call, 'Here am I, send me.'

"It is worth the life of any man who would consecrate his life wholly to Christ. He who would go to Paris on such a mission, should go in the fullness of the love of Christ, and determined, amid all the distractions and solicitations of a foreign capital, to 'know nothing but Jesus Christ, and him *crucified*.'

"Brethren, the work to which you call me is great; but the work to which my people with one voice urge me is also great; and I must not—*cannot* leave them. Be pleased, therefore, to accept this decision as *final* with respect to the proposed change of my pastoral relation. As Dr. Kirk said of himself, it is simply 'a matter of personal conviction.'

"But the interest which your call has awakened in my mind will abide with me, and I shall be happy to aid you in this great work in any manner not inconsistent with my paramount obligations to the Broadway Tabernacle church. With renewed thanks for the confidence in me which you have been pleased to express, and with the prayer that you may be guided to the selection of one more worthy of your choice,

"I remain yours in the bonds of the Gospel.
J. P. THOMPSON."

THE UNITY OF THE SPIRIT.

The following strongly marked case of conversion was related by M. VERRUE, the excellent and zealous pastor of St. Sauvant, France, at a missionary meet-

ing in Brussels, Belgium. We translate it, as an example of that work of grace which is the same in all countries and ages.

Not far from the district where M. Verrue exercises his ministry, the Jesuits came, on a certain occasion, to organize what they call a *mission*, or something like what is called in America "a protracted meeting," or more properly, a series of meetings. Among their hearers was a man whose mind had been for some time strangely occupied by religious sentiments. The coming of the Jesuits seemed to him to be a certain pledge of his reconciliation to God. He sought to obtain from their directions and exercises that peace of mind of which he had long been deprived, and which his ordinary spiritual director had not been able to procure for him. Assiduous at the prayers, the masses, and the confessional, he still found no repose. The dreadful burden of his sins, and the frightful prospect of an eternity in hell, troubled him to such a degree as to manifestly impair his health. The uselessness of his tears and religious practices, and above all, the vanity of the absolutions which were given him, and which gave no repose to his conscience, reduced him to despair. At last, the Jesuits, as his curate had done, harshly re-

pulsed him, declaring that he was mad!

The poor man, resolved to search for peace till he found it, now applied to a Protestant minister, who simply advised him to read the New Testament, assuring him that he would there find the righteousness for which he was thirsting. This advice was followed; and the unhappy man, who had never had anything preached to him but the law, by whose curses he was overwhelmed, now found Him who is the end of the law for righteousness to every one that believeth. His soul, which had been bowed down under the dread of punishment, was now lifted up, thanks to Him who has taken our punishment upon himself. Confidence in Christ, the Good Shepherd, and in the gratuitous redemption he has brought us, took the place of those terrific apprehensions of the just judgment of God. He had at last the joy of seeing his wife, who had been all along opposed to the Gospel, imitating his example, and throw herself, with him, at the feet of the Savior. Both of them are now among the most active members of the Protestant church.

FOREIGN FIELD.

BRAZIL.

South America, as a missionary field, strangely overlooked—a change for the better beginning to appear—information wanted—Brazil a great empire—valuable manuscript—extracts from it relating to various things in Brazil—area, population, religion of the State, Church dependent on the State—Orders, number, and support of the Romish Clergy—Salaries—Expense of the Romish Church to the Government—Large parishes, people neglected, degraded state of religion and society—worse than heathenism.

The proximity of the South American countries to our republic, and their

moral and religious condition, give them a special claim to the Christian sympathy and aid of our evangelical churches. But they have been strangely overlooked, in a great degree, in all missionary efforts; while far distant regions, or sparsely populated islands of the ocean, whose people and resources are vastly inferior, have received a great amount of attention.

This neglect has doubtless arisen in part from a want of information in respect to South America as a missionary

field; but we are happy to observe a change for the better gradually taking place in regard to it. We should be glad to see its movement accelerated—to hear the pastors of the churches in the United States preaching upon the claims of that part of our continent, and to see the young men, the students in the theological seminaries of our land, devoting themselves to missionary labors in some parts of that great spiritual desert, and also in Mexico, which joins us on the south-west, till the darkness that now enshrouds those regions is dissipated, and the light and blessedness attendant upon a pure and evangelical Christianity are brought upon all their inhabitants.

We have published a good many articles upon different parts of South America, and the state of religion in them, several of which have related to Brazil, but they have not exhausted the subject. Brazil is a vast empire, of great natural resources, and constitutes a missionary field of immense importance and of no common interest. Whatever will throw light upon it, in this regard, we are sure will be hailed with delight by the friends of missions, though they may have read something concerning it before.

The manuscript from which we take the subjoined pages was prepared by a gentleman now resident in that empire, and whose education, position, opportunities for research, and personal observations, qualify him to write intelligently, and entitle his statements to great respect and confidence. We have not room for the entire production of his pen with which he has favored us, but we submit the essential points in which our readers are interested. Having specified no less than ten obstacles to the progress of the country, and each having a strong tendency to embarrass and injuriously affect it, he says:—

“Let us now come to what is confessedly the great curse of this country—its *religious system*, and we will speak—

“1st. *Of its general condition.* In the remarks which follow, we shall use the documents of the State, the testimony of intelligent Brazilians, and the results of our own personal observation.

“The empire of Brazil is the *second* country in the world, if *unity of area* be considered, as will be seen by comparison.

	Square Miles.
“Area of Russia, . . .	6,006,010
“British empire, .	4,131,333
“Brazil, . . .	3,956,800
“U. S. and Territor.	3,384,865

“The total population of Brazil in 1850 was 6,150,000, and we doubt whether it has increased much in the last seven years, when we take into account the ravages of yellow fever and cholera, and the non-importation of slaves within that period. The black race does not increase as fast in Brazil as in the United States, nor are there as many marriages among the whites, in proportion to the population, as in the United States.

“It is doubtful, indeed, whether in 1850 Brazil contained the number of inhabitants stated, as no accurate census has ever been taken. It was recently stated in the *Journal of Commerce* of Rio, that in 1856 the population of Brazil was certainly 7,800,000—an increase of 1,650,000 in five years, which is out of the question, since the whole emigration to the United States in that time was only 1,350,000, while the emigration to Brazil does not exceed, it is believed, twelve hundred per year. In fact, Werneck, in his ‘*Mappa Estatistico das Colonias*,’ gives but 17,891 between 1825 and 1854, stating the number of each colony. Indeed, Brazilians have no taste for nor do they appreciate the logic of statistics, for most of their statements are merely hypothetical. And it may be here stated, that nothing is so difficult as obtaining correct information in regard to the *special* affairs of Brazilians.

“With these general remarks on the extent and population of Brazil, we will speak now of her religion.

“The Romish Church in Brazil is sup-

ported by the laws and treasury of the State. Art. 5th of the constitution reads as follows:—

“‘The Catholic religion, apostolic and Roman, shall continue to be the religion of the empire. All other religions will be permitted, with their domestic or special worship, (*com seu culto domestico on particular*) in houses set apart for this purpose, without the exterior form of a temple.’

“This clause does not protect those who attempt to proselyte—at least, this is the general opinion.

“By Art. 102, ‘The Emperor is chief of the executive power, and he exercises it by his Ministers of State. Their powers are (among others) to nominate the Bishops, and to provide for the ecclesiastical support.’

“In the additional acts of the constitution we learn that (Art. 10) ‘to the Provincial Assemblies belong the power to legislate in regard to their civil, judicial, and ecclesiastical affairs.’

“In the fullest sense of the term, the church is dependent on the State. It can do nothing without the civil authority. They mutually support each other, and it is to their interest thus to do. So far as we can judge, the Emperor and his court seem to have a perfect understanding with the Bishop and his clergy, and they mutually contribute to each other’s strength.

“The Bishops cannot confer orders without the special grant of the Emperor. Neither Bishops nor priests can absent themselves from their parishes without a special permit from the Government.

“The union of church and State is undoubtedly the cause of many abuses. There is no *pressure* on the priest either to be a *pure* man or an *active* Christian. He is *provided for*, and he is *ruled over* by another power than *public opinion* and the *free support* of his flock. In fact, he cares not for these. He openly outrages the most sacred laws of society and of God, which are notorious facts, and of which he is not ashamed. All the fees for his services, as a minister of Jesus Christ, are graduated by public law, and he serves only when paid.

“We come now to speak of the orders, the number, and support of the clergy.

“The empire of Brazil forms a single ecclesiastical province, administered by a metropolitan Archbishop and eight Bishops. Bahia is the See of the archbishopric, and Pará, Maranhão, Pernambuco, Rio de Janeiro, São Paulo, Marianna, Goyaz, and Cuiabá, of the assistant Bishops. The eight dioceses are so divided as to make these cities centers. These dioceses, in some instances, *lap* over different provinces; and as each province is a distinct organic government, with its own peculiar civil and ecclesiastical laws, it is the source of trouble.

“The number of clergy of all sorts in Brazil, *fulfilling their functions*, is put down by the Budget of the State at 1,607, but in all probability this is an over-estimate—at least many priests are included who seldom, if ever, perform the duties of their office. The religious convents, etc., are not at the present day very numerous in Brazil, but the number is not stated in the Budget of the State. These establishments are in the cities, but they are nearly deserted. They do nothing for the public weal. They cannot receive a new member of any sort without public authority. Except the Benedictines, they are all very poor.

“The *support* of the clergy comes from two sources, but both are, in fact, from the State, since the State pays a fixed sum and graduates the price of all services, which the priests can claim and collect in the courts.

The Archbishop of Bahia receives (3,600) three thousand six hundred milreis; the eight Bishops, 19,200 milreis.

“The Metropolitan Court expenses at Bahia amount to 5,020 milreis; the Imperial Chapel, etc., to 80,876 milreis, which, with the expense of all the parish priests in Rio and suburbs, amount to 126,040 milreis per year.

“The vicar of each parish receives 600 milreis, and his assistant 400 milreis per year.

“The expenses of the clergy, on the part of the Government, foot up as follows:—

"Expenses of the Corté, the Archbishop, and eight Bishops, 126,040 milreis; mean expenses of 1,550 priests, (deducting 57 for Rio, included in the above,) 775,000 milreis; total, 901,040 milreis.

"A *milreis* being about 55 cents of the money of the United States, the total expense of the Romish church to the Brazilian government amounts to about \$495,572.

"Small sums are sometimes granted for the repairs of churches, but of these we have no data.

"Taking the prices of all the different services together, such as *mass*, *baptism*, *burial*, and *marriage*, the average is \$1.50 each; and we are told that most priests realize quite a large sum during the year for the different services rendered.

"From the above it will be noticed that, so far as money is concerned, the priesthood is not very attractive, though we think they are *well* paid, if services be the criterion of judgment.

"The disproportion between the *clergy* and the *people*, and the *extent of empire*, is a very great drawback, even if the clergy were as active and influential as the Protestant clergy in the United States.

"In the absence of a home, a wife, and children, the tendency is for priests to live together, and accordingly they cluster in cities. The people in the interior and all their primary instruction are therefore neglected. Many priests have parishes from 60 to even 200 miles in diameter. Thus in some provinces, larger than several of the North American States, as in Piahy, there are only 30 priests, being one to every 5,000 inhabitants, who are widely scattered.

"It often occurs that years pass wherein the parish priest does not see some of his parishioners. When he visits certain neighborhoods, he is compelled to baptize children from four to six years of age—sometimes parents and children at the same time. We have conversed with persons who remember well when they were baptized, and gave us as the reason for thus deferring it, that no opportunity had occurred. We state these things, which Brazilian writers also state, simply to show that *the people in*

the interior are in great need of the Gospel, and that there must be in such places great ignorance and great excesses.

"In the province of Minas, one-third part of all the children are illegitimate.

"In the provinces of Pernambuco and Rio Grande de Norte, (perhaps of Cará) the proportions of assassinations is one to 2,000 inhabitants; in all Brazil it is one to 10,000.

"'In the interior,' says a Brazilian author, 'all the religion of the people consists in witnessing, at great intervals, some solemn religious rites, (such as *mass*, an *image procession*, or a *feita*,) without any religious training or the permanent influence of a good example.'

"And we will add, what else have the people in Rio, the chief city of the empire?

"The official documents of the different provinces disclose the fact that the Roman Catholic religion does not possess in Brazil one-half its former energy—in other words, that it is gradually losing its hold, not by the influence of a better faith, but purely on account of the weakness and poverty in, and lack of sympathy for the Brazilian church.

"'ROME,' says a Brazilian author, 'HAS FELT MORE INTEREST IN NORTH AMERICA.'

"As it is not the genius of Romanism to *elevate*, after it has its hold on a people, therefore nothing, of late years, has been done for Brazil. She is Roman Catholic *all over*, and that is enough. What is the use of educating and elevating, if the people have the true faith? In this line of conduct is observed the essence of Romanism in all lands.

"The number of priests who die annually far exceeds that of ordinations; and we might quote many facts to illustrate the destitution and utter negligence of the Bishops in providing instruction and worship for the people. It is a notorious fact, acknowledged by all, that the Romanish church has not the same power now in Brazil as formerly; that out of the large cities the churches are going to decay, are without proper furniture, and are not being repaired. And it is safe to say that *the*

people are in as bad if not worse condition than in heathen lands, as to evangelization, because they hold to a sort of spurious christianity, which cuts off all investigation, which blinds the heart and understanding, which engenders the greatest presumption, the greatest ignorance, the greatest prejudice, and the greatest indifference. No man understands this, unless he has attempted to reach such minds."

(To be continued.)

IRELAND.

THE CONVERSION OF ROMAN CATHOLICS PROGRESSING.

We have frequently referred to the progress which the truth is making in various sections of Ireland among Roman Catholics, and it must be exceedingly grateful to our readers in general, and especially to those who claim that "gem of the ocean" as the land of their nativity, to be assured that the good work of reform is not arrested by the opposition from the priests, but is steadily advancing.

The subjoined extracts from an Appeal of the Bishop of Tuam for a church endowment fund, to meet the wants of the converts from Romanism and others in West Galway, and the reply of the Archbishop of the province, will doubtless satisfy the most incredulous that the commonly reported reformation is a reality, and that it is still progressing.

The Bishop sets forth that in West Galway alone *twenty* congregations have been gathered where before there were only *two churches*, and *twenty-three* school-houses have been built since 1853; and also that there are many other stations for which provision must be made in the way of missionary school-houses and churches. The appeal was issued last November, and early in the winter, when it came to hand through the *Mayo Constitution*,

Castlebar, we marked it, intending to notice it, but it was crowded from our pages by other matter. The document, however, is of permanent interest, as an authentic record of the triumph of the Gospel in sections of the island which have been so long under the iron rule of the Papal priesthood.

EXTRACTS FROM THE BISHOP'S APPEAL.

"The Bishop of Tuam feels it to be his duty to call the attention of the members of the United Church of England and Ireland to the remarkable position into which the circumstances of the last few years have brought several important districts of his diocese. The impulse that has of late been given to missionary efforts amongst the Roman Catholics has been attended with results which encourage the hope that a large increase to the members of the United Church may be expected from perseverance in the same efforts; and the present effects are of a nature to call for new ecclesiastical arrangements, for which there does not exist any adequate means. The earnest exertions of the clergy generally, and the effective operations of the Society for Irish Church Missions, have led to the establishment of the ordinances and means of grace in many places where none such had existed for a long series of years. *In the district of West Galway alone, twenty congregations have been gathered, where before there were only two churches, in which fewer persons were accustomed to assemble than now form the smallest of these more recent congregations.* In the year 1853, the prospect of missionary success induced the Bishop of Tuam to appeal to the members of the United Church for funds, in order to build churches for the increasing congregations. The appeal was liberally responded to, and the money intrusted to the Bishop for the purpose was the occasion of procuring a considerable amount of help from the Ecclesiastical Commissioners. Thus the West Galway Church Building Fund became the means of procuring the erection of *eleven churches* in different districts.

"Besides these churches, funds were

raised by individual exertion, by which *no fewer than twenty-three substantial school-houses have been built*, of which nine are licensed for Divine worship in places where it has not been possible to erect churches.

..... "It is to be feared that the public in general are very little informed of the real state of the church's endowments in Ireland. The incomes of the incumbents generally are very small; and while they scarcely supply the requirements of the clergymen's position, the means of employing a curate can be found in comparatively few cases.

"The mountainous nature of the west of Ireland greatly diminishes the value of the land. The proprietors are few in number, no inconsiderable number of whom are Roman Catholics. The tenantry are generally so, and are, therefore, the objects of the missionary's attention, and not the persons from whom assistance towards this work can be expected. If, therefore, the means of establishing permanently a missionary ministry are to be found, they must be sought from the liberality of those members of the church who, themselves possessing the blessings of the ministrations of truth, are anxious to extend all those blessings to others, and to establish the United Church upon the hearts of a people so long remaining in ignorance and superstition, and whom it pleases God at this time to render so attentive to the truth which has been brought before them.

"The Bishop of Tuam having laid the above appeal before the Lord Primate, the Archbishop of the province had the gratification of receiving a letter in reply, which, with his grace's permission, he subjoins:—

"ARMAGH, Nov. 16, 1857.

"MY DEAR BISHOP OF TUAM:—The effort which you are about to make for the purpose of collecting funds permanently to endow the new churches which were built for the accommodation of the numerous converts from Romanism in your diocese, has my hearty approval. Not only have the persons who were converted proved their steadiness, by continuing to

attend the means of grace in the churches built for them, but their children are now to be trained up as a generation either born in our communion, or from their earliest childhood following the guidance of their parents in regard of their religion which they profess; and it would be a deep reproach to the friends of the Reform Church if the supply for the spiritual wants of these parishoners were to be of a precarious kind, depending on annual subscriptions, which fluctuate from year to year. This youthful generation, from whom I conceive much is to be hoped, have, in my opinion, a peculiar claim on our sympathies; and we ought, to the utmost of our power, to provide against their being left without pastoral care as they advance in years. To assist you in making a beginning, I will send £500 in a few days to the account of the Irish Church Mission West Galway Endowment Fund.

"I remain yours faithfully,

(Signed) "JOHN G. ARMAGH."

We close this article on Ireland by another brief extract from the same paper, which will introduce to our readers

The Lady Superior

OF THE CONVENT AT TUAM.

True, she is in rather an ungracious position, and it would accord better with our feelings and wishes if, more amiable, and gentle, and becoming in her temper, she had allowed us the privilege of presenting her apart from the uncomfortable associations of courts of law and officers of justice. But the fault of position and associates is not ours, and while we deeply regret occasions for the officers of law to take any of the fair sex into custody, we cannot fail to see in this case encouraging evidence that the people, so long oppressed by the Papacy in some parts of Ireland, are determined to shake it off.

The abduction of a little girl, and her confinement in the nunnery at Tuam, was rebuked by an—

APPLICATION FOR A WRIT OF HABEAS CORPUS.

"The editor says, an application of a very extraordinary nature was this day (Friday) made before Judge Crampton, sitting in the Court of Queen's Bench.

"The application was for a writ of habeas corpus to be directed to the Superiress of the Convent at Tuam, to bring up the body of Bridget Cooney, a girl of fifteen years of age, detained there.

"The application was grounded on an affidavit made by Mrs. William Griffith, to the effect that the father and mother of Bridget Cooney were Protestants; that the father died, leaving his wife and a daughter; that the mother died in about three months after her husband, and on her death-bed committed to the care of Mrs. Griffith her orphan daughter; that Mrs. Griffith accepted the charge, and had the child under her care, and attending the school of the Rev. Maurice Day; that in April last Mrs. W. Griffith and her family left Dublin, and that Bridget Cooney remained under the care of a female servant in the house which Mrs. Griffith had occupied; that in about ten days after Mrs. Griffith had left Dublin, Bridget Cooney was missed from the dwelling, and that although diligent inquiries were made by the police and others, no tidings could be obtained of the girl, until last month, by a maid-servant of Mrs. Griffith, it appeared that the girl was an inmate of a convent at Tuam, and that the servant not being known at that convent, went there to see Bridget Cooney; that she saw her at a window, two stories high from the place where the servant stood, and surrounded by nuns and other persons, but the servant was not permitted to have any nearer or other intercourse with her; that the servant spoke to her to ask her how she was, and was answered in a voice scarcely audible; the servant-maid, it appeared, went a second time to see the girl, but was not permitted to have any interview with her; that Mrs. Griffith being in the neighborhood of Tuam towards the end of November, went to the nunnery and desired to see the girl, but was refused permission to see her, except in the presence

of the nuns, and Mrs. Griffith swore she was convinced that the girl was detained in the nunnery against her will and consent. There was also an affidavit from the maid-servant of Mrs. Griffith, detailing the facts as to the interview she had with Bridget Cooney. Upon these affidavits Judge Crampton granted a conditional order for the writ of habeas corpus. The answer to this writ must be made by the Superiress on oath."

Of the results of this application we are not informed, but the oath above recorded shows us the cruel genius of Romanism, and warns us to beware of it. May Ireland and all the earth soon be relieved from its cruel and destructive power!

IRELAND.

FROM A MISSIONARY OF THE BOARD IN THE DISTRICT OF ADRAHAN.

Interesting conversation with a Roman Catholic gentleman—Protestantism improving the people—seen and acknowledged by Romanists—Priests do nothing to improve the people, except as forced by popular opinion, or by what Protestants have done—The schools—Giving food to children, etc. defended—Proselytizing—Church authority—Infallibility—Prayers to the Virgin Mary not defensible—Mass, confession, etc.—A college student benefited—Another case—Meetings for young men.

"On my return from Conemara, some short time ago, I had a conversation of a most interesting nature with a Roman Catholic gentleman.

"As the car was about starting from Clifden, he got up on the side I happened to occupy, and as there were no other passengers on the car, we very soon got into conversation, which was carried on without interruption, save the time occupied in changing horses, till we reached Galway, a distance of forty miles.

"After speaking some time on the disturbances connected with the recent elections in Ireland, their cause, etc., the conversation turned on the present state of Ireland compared with the past.

"From having been through Conemara

and witnessed the moral change which the workings of Protestantism has effected in civilizing the people, educating the rising generation, and modifying in some degree the rude and irreligious habits which so generally prevailed in the west, I was enabled to point to it as an indication of the upward tendency of our country, identifying its progress with the working of Protestantism.

"He replied 'that though a Roman Catholic, and firmly attached to his religious principles, he was not so narrow-minded as not to see and acknowledge that *to Protestantism is due the credit which attaches itself to the present advanced and enlightened state of Ireland.*' 'He would not hesitate to say, that any steps taken by the Romish clergy for the advancement or enlightenment of the masses were chiefly owing to the activity of *Protestants*, which shamed them into something like a proper course of action.

"'But while he advocated the *principles* of education, and gave to Protestantism the credit due to its patronage of this great principle, he could not help condemning in the strongest manner the *system* adopted by certain Societies for diffusing knowledge; he referred to the system of giving food in schools, that the children of Roman Catholics might be drawn in and imbibe religious opinions contrary to those which their parents under the circumstances would have them brought up in. If Protestantism were a system of truth, it needed not a *bribe* to commend it even to the poor.'

"To all this I merely replied that I had been through Conemara, visited the schools, and seen somewhat of the several departments of mission-work; and that what he looked upon as a bribe, was simply the bounty of *private individuals*, enabling the poorer classes to have their children educated; and that if feeding the hungry is a duty, it is strange if it becomes the less so from being connected with the imparting of religious instruction.

"He next referred to proselytism by means of Scripture reading; saying 'he would not object to controversial lectures, and sermons being delivered, and Roman

Catholics *invited* to hear; but that it was outrageous to have men going to the houses of the people, forcing upon them a religion which they did not believe. The law should not permit *such intolerance.*'

"I showed him clearly that it was the conscientious duty of the Christian missionary to go to the people, not to wait till they came to him; that the protection afforded by the law to freedom of thought and inquiry had not the shadow of intolerance in it; and that outrage and intolerance rested with those who would suppress freedom of thought and persecute lawful religious zeal. After some further conversation, in which I corrected his notions of the mode and spirit in which missionary work is being carried on, he admitted that he had taken too hasty a view of matters, and that the principles upon which they acted were right, though their doctrines might be wrong. We then got directly into the controversy. He remarked that he was not acquainted with all the points of difference between the churches: after all, there might be nothing very material; at least, he tried to persuade himself that there was not.

"I showed him that they were as much opposed as light and darkness. He then threw himself on the authority of the church, saying that in the midst of such conflicting opinions, it was the only way of setting one's mind at rest.

"I inquired what church he would cast himself upon? 'The infallible church,' he said. Here ensued a controversy, in which I trust he saw that there was no such thing as infallibility in any church.

"He next inquired what security the Protestant rested in? which gave me an opportunity of showing what it is 'to be in Christ.'

"He next inquired what harm there could be in seeking the mediation of the Blessed Virgin Mary and saints, and urged the argument that a mother has influence with her son, and that in worldly matters we would not condemn a mother's influence.

"I showed that there was no analogy in the comparison—that the Blessed Virgin was in heaven, where prayer is heard only by God; but beside all this, the Word of

God is plain on the subject, that God is the only object of prayer. I then spoke on God's love—his power and willingness to save, as set forth in Isaiah, 1:10; John, 3:16; Matt. 11:28, etc.

"He next made inquiry concerning the doctrines of 'transubstantiation,' 'sacrifice of the mass,' confession to a priest, image worship, and purgatory. He appeared to have made himself easy on all these things, as to their truth; and when, one after another, I showed their anti-scriptural character, his surprise and astonishment were visible, and he acknowledged that I appeared to have the weight of argument on my side. He then inquired why it was that Roman Catholicism was so universal, seeing that there is no worldly attraction in it, but that, on the contrary, it imposed self-denial, fastings, and penances; must not the motives which attach Roman Catholics to their church be very pure?"

"After showing him that a system was no less a system of error because its votaries were in earnest in believing it, I showed him that other motives might, did, and do exist, to attach Roman Catholics to the system; pointed to the history of the Inquisition, Rome's dealing with the Reformation in Europe, Protestantism in France, and the struggles for religious liberty even in our own country, all of which show that there are motives sufficient, though not very attractive ones, to bind Roman Catholics to their system.

"The warm manner in which he shook my hand, when parting with him in Galway, showed that the conversation was not lost upon him.

"Another very encouraging circumstance occurred last week. I sometimes visit a Protestant family who reside at some distance from Ardrahan, and met there a member of the family, a young man who was spending his college vacation. On the first occasion of my meeting with him I did not speak on religious subjects, fearing that he had no taste for religion. After parting with him, however, I regretted having lost an opportunity, and when next I met him I spoke to him as plainly and faithfully as I could. I was agreeably surprised, in a few

days after, by his parents letting me know that my conversation had made a great impression on him, and requesting me to spend a few days at their house, in order to follow up the advantage thus unexpectedly gained.

"I may also mention another case, which is not without hope. A short time ago, I spent the greater part of a day in controversy with a very intelligent Roman Catholic. His remarks evinced a very thoughtful, intelligent, and inquiring cast of mind. He made the most searching inquiries concerning 'the church of Christ;' and when I referred him to the Scriptures to decide the claim of opposing churches, he said,

"'What if I die before the search is ended? I want present peace.'

"I then spoke to him on the atonement, repentance, and faith, from Acts, 16:31. He expressed a desire to see me often.

"Not the least encouraging, also, is the good likely to result from a meeting for young men, held once a fortnight in the rectory, chiefly under the conduct of Rev. Mr. Heather, and in which I took a part, in giving instruction in Scripture and the Romish controversy."

SWEDEN.

LETTER OF THE REV. C. O. ROSENIUS,
OF STOCKHOLM.

A new Society, the "Evangelical Fatherland Institution"—its usefulness in Bible and Tract distribution, etc.—its catholic spirit working with all denominations—aid needed—extracts from Rev. Mr. Ahnfelt's correspondence from Norway—people anxious to hear the Gospel—meetings attended by all classes—public religious meetings not forbidden in Norway—the effect of the rejection of the bill granting religious liberty by the Swedish Legislature—good is made to result from it.

"I hasten to give you some details about ourselves and the progress of Christ's kingdom among us. I have this time nothing new to tell you as regards my own work—it has, once for all, its given form; but I would give you some notices regarding the Institution which during the last year has taken up some portion of my time, namely 'The Evangelical Fatherland Institution.'

"Now, after its having been in existence about a year and a half, we begin to understand it according to the test that our Lord himself has laid down—"by its fruit."

"The regeneration of fallen and lost man is only God's own doing, through the means of the imperishable seed, which is his living word; but it is our duty to bring that living word to as many souls as possible—to bring it, read or spoken, to as many ears as possible, and always accompanied by the testimony of holy zeal and holy power, by prayer and intercession. This has been the aim of the Institution. Its principal question has been, 'What shall we do to spread the Word of God to as many places, houses, and individuals as possible, and make it as acceptable as possible in places where hitherto it has been visited by prejudice and treated with contempt.'

"We must confess that the Lord has given us his help and guidance during this the first year of the existence of the Society. It has been enabled to spread more than a *million* of copies of Bibles, New Testaments, the works of Luther, Tracts published by this Society or by preceding Societies, such as 'Come to Jesus,' by Newman Hall, 'The Anxious Inquirer,' and others.

"It has at present *twenty-six colporteurs* going about this large country, with the Word of God in their hands and on their lips. This is a great work, when we consider the poverty of our country and its small population, and we must call it 'a work of God.' We had a year ago, *five or six colporteurs*, and we have now *twenty-six*. This the Lord has done through the means of the Institution; and when formerly it happened that colporteurs were driven away with their precious store, because they were looked upon with fear and dread, and suspected to be Baptists or Mormons; they are now received gladly because they have a certificate from the Evangelical Fatherland Institution, signed by persons whose names are a guaranty to the otherwise prejudiced clergymen or officers of justice, that his books do not contain any dangerous errors.

"Such was the aim of the Institution, when it enacted for itself the rule to act in

full agreement with the doctrines and confession of the Lutheran church, and only choose such members in our committee as hold these views. Most of these members, however, (perhaps with three or four exceptions,) are fully persuaded that believing Baptists and members of other denominations are our brethren in Christ, and consequently brethren for eternity. We hold, therefore, the principles of the Evangelical Alliance, but we look to the great rule for all good works, the law of laws, LOVE, or the rule, '*Do as much good as possible to all men, wise and unwise.*' There we see that as Christians we have the duty to remove every hindrance which can keep any prejudiced or unwise person from that word of God which is necessary for the salvation of his soul. We have the example of the apostle Paul in 1 Cor. 9:20-22, when he says '*Unto the Jews I became as a Jew, that I might gain the Jews.*' Then we consider it rightly translated into Swedish, when we act so that *unto Lutherans we are as Lutherans*, so that we may gain them.

"I wished to explain this our view, because I can understand that in the free country, America, it must be difficult to understand the considerations that we have acted upon. It is worthy of remark, at the same time, that there are many in our land who wish to see a more liberal spirit in all Christian works, who act more on the principles of the Evangelical Alliance; and they have also an Institution or Tract Society, which consists of Lutherans and Baptists together, like the Religious Tract Society of London, while our Evangelical Fatherland Institution most resembles the English Society for the Promotion of Christian Knowledge. Both the Societies have mostly the same Tracts and preach the same doctrines.

"So much for the first rise and aims of our Society. Any assistance afforded us would be very welcome, for our expenses are great, even 1,000 Swedish rix-dollars in the month, (£55,) for the support of colporteurs, printing, etc.

"Now I turn to a letter from brother Ahnfelt, and will try to make a few extracts

on such subjects as I think may interest you and other American brethren. He writes from Helsingborg.

"He had been in Norway, and says that if he had time and ability he would write much that would redound to the glory of God.

"Oh, dear brother' he says, 'what a privilege is it to be allowed to travel round a whole country with the invitation to the marriage feast of the Lamb; and while we ourselves possess the precious gift of the pardon of sin, notwithstanding much darkness and many struggles in our hearts, we may call out to hundreds and thousands of poor sinners that all is "ready," and that they may "come," good and evil, to the feast! There is a great deal, I assure you, in Norway of questioning, and desire to hear the Gospel. People of all classes gather to hear the word of peace. Of course, there, as in every other place, many come urged by curiosity, others from worse motives, but many are spurred on by an awakening or awakened consciousness of want, and we have often the joy of witnessing the results of the Word. In the neighborhood of Christiania, as well as in that of Shien, I have often enjoyed that pleasure during my last tour. One soul after another has awakened to the consciousness of sin and the knowledge of the Savior of sinners.

"In Norway such religious meetings are not forbidden, and therefore persons of all classes and stations in life can frequent them, which circumstance opens the way to many hearts, where, like leaven, it can spread in many directions.

"I may use the largest and best localities, such as the town hall and other public rooms. Certainly this is partly because of the singing and music, which pleases many who would otherwise be more inaccessible to

the truth if it appeared in a more prosaic form, if I may use such an expression. But the Lord often causes the singing and the "playing on the harp" to be a catching net and a hook which draws souls.'

"He copies two extracts from Norwegian papers, in which his meetings are spoken of and very favorably, wishing thereby to show the difference between Norway and Sweden, in regard to the way in which such meetings are regarded, and that he ascribes it to the more free and liberal regulations in Norway, which even influence the public press.

"So far brother Ahnfelt's letter, and what could I now add which might be interesting to you.

"Nothing particular has occurred here, unless the rejection of the King's proposal of religious liberty by the States should be mentioned to you; but probably you have heard of it through the public press. Though the wishes of the liberal party were defeated this time, the effect on the public mind has been very strong, and all that has been said on the subject has brought many persons to think and reflect on it who never else would have taken it into their consideration, and not only the cause of liberty but the cause of Christ is thus served. They hear a voice by the wayside, and they ask, 'who is passing by;' and when they hear of a Savior, many sin-burdened hearts begin to think of him as a real, actual Savior, who only looked upon religion as a cold theory till all this active stir about it awakened them to its practical use."

HOME FIELD.

THE REV. J. B. C. BEAUBIEN.

Although the Rev. J. B. C. Beaubien has changed the scene of his labors, having removed further to the north-east, in order to prosecute his studies in a theological seminary part of the time, with a view to more extended usefulness hereafter, the following com-

munication from him, as showing the practicability of evangelizing Romanists, will be read, we think, with interest. It should have appeared earlier, but it was unavoidably crowded from our pages. The facts, however, which it sets forth, touching the progress of our work, the smiles of heaven upon it, the conver-

sion of Papists to Christ, and their consistent, godly lives subsequently, are of permanent interest. We therefore submit it, together with a brief note respecting the labors of Mr. Beaubien and some of their results, taken from a local newspaper, *The Morning Star*, published in the neighborhood.

Labors among French Romanists near the Canada line.

Summary of labors—meetings well attended—Conference resolution—Malone and Bangor, N. Y.—the character of converts good—Burlington, the Rome of Vermont—inconsistent Protestants give Rome her power—intelligent French people abandon Romanism—a revival scene—the missionary baptizes converts—the sentiment that Rome cannot be reached by the Gospel practically rebuked—good done in several villages.

"As a missionary, I have preached in French twelve times; visited forty families; conversed on religious subjects with 35 individuals, and distributed two Bibles. The number of times I have spoken in behalf of the Society and on Romanism is six. All these meetings were well attended. The last month, like the one previous, has been to me a month of encouragement.

"On the 6th day of October I was permitted to attend the Orange County Conference of Churches, held at Randolph Centre, Vt., and to speak there in behalf of the Society. At the close of my remarks, a collection was taken, and a resolution passed, 'that all the pastors connected with the Conference, take contributions in their respective churches, as soon as practicable, in aid of the AMERICAN AND FOREIGN CHRISTIAN UNION.'

"I spent most of the second week of the month in the state of New-York. While at Malone I spoke twice in English; visited a flourishing Sabbath-school composed of French children and taught by American ladies; and made arrangements to spend the Sabbath with the Bangor French Presbyterian Church, and at the same time to present the claims of the Society to the congregational people of that place. On

three times to large French congregations, and visited a number of families.

"In regard to things in Vermont, I think I can say that those I have reported as having 'passed from death unto life,' give evidence of devotedness to the service of their Master, and speak intelligently of his requirements. One of them is particularly interesting—an old lady, who has spent most of her long years in the Roman Church. One might think that such a person, illiterate as she is, and having for so long a time relied on her own merits for salvation, would not have clear and correct views of the sacrifice of Calvary; yet it is the contrary; for it seems as though her past experience and views helped her now to look on Christ as being alone 'the Way, the Truth, and the Life.' She constantly rejoices in her deliverance from spiritual bondage, and prays for the conversion of her whole family.

"I wish now to say a word in regard to Burlington. Burlington is indeed the Rome of Vermont, and will no doubt continue so, so long as some of our American citizens will help the Papists to build churches, will attend their fairs, and editors of papers will speak in commendation of nuns and nunneries, etc.

"However, if we have inconsistent Protestants here, we have also consistent Protestants. The Papists see it, and find in it a proof of the value of the Protestant religion. I have access to a number of intelligent and educated French persons, some of whom declare themselves openly in favor of the Bible; and I trust the time is near at hand, when they will embrace its doctrines with the heart.

"The writer in the *Morning Star* says:

"'Last Sabbath was a good day for Zion in Hinesburgh, Vt. A vast congregation from several towns gathered at our place of worship, to see the Rev. J. B. C. Beaubien baptize some converts from the Romanists, in connection with the baptism of others. Rev. Mr. Beaubien preached a good sermon in the forenoon, after which a season was devoted to hearing experiences and exhortations. God made his appearance in the midst, and we had something of an apostolical meeting; some speaking in a different manner, and others in a more simple manner.'

the interpretation. We felt that *all* spoke the language of *Canaan*, and many of us were led to look forward to the day when we hope to meet and sing praises to God with the saints from all nations, kindreds, and tongues.

"After the social interview closed, we repaired to the beautiful pond near by, where, surrounded by a vast crowd, we administered the ordinance. The dove-like spirit rested on the converts, and caused them to praise God aloud as they came up from the water. The idea that Romanists cannot be reached by the Gospel, received a powerful check here on that memorable day. We have given the hand of fellowship to *five within a few weeks*, who have been baptized at this place. Brother Beaubien is still doing a good work among the French in Shelburne, Hinesburgh, and vicinity. Let us pray more fervently for the conversion of sinners everywhere, and especially for the blinded Romanists of our country."

FROM THE JOURNAL OF AN ITINERANT MISSIONARY IN MASSACHUSETTS.

A family scene—father, mother, and seven children—Irish Romanists—do not go to church—the Missionary enters the group, and interests them by religious conversation—the father determined never to enter a Protestant church—Protestant kindness affected him—the difference between Protestants and Papists—The Romish priest takes from but gives no money to the poor—the family kneel down in prayer—the father promises to read the Bible, to pray—keeps his word—Another case—a Romish woman who cannot read—follows the Missionary into a neighbor's house to hear him read the Bible—she is profited by the reading—Another case—a French Romanist attends Protestant meetings—his sick sister sends for the Papal priest—the priest abuses the family, denounces, curses, etc.—seizes the man violently—a scuffle—the priest retires in a rage—the family abandon Romanism—the sick sister dies a Protestant.

"I called on an Irish Roman Catholic family in —, the mother and children of which I had visited several weeks before, had conversed freely, read and explained the Bible, and secured a promise from some of the children to commit to memory select portions of Scripture from the new Bible I presented their mother.

"At the present interview the father was present, and sitting around the stove with his wife and seven children. I was cordially welcomed to their circle. I began by asking them if they knew there was a great revival of religion in —. 'No,' said the mother, 'who has been converted?' So I mentioned several of her neighbors, whom she knew, and described to them their exercises while under conviction, and the joy and peace which succeeded it.

"When they seemed quite interested, I turned to the father and asked him if he did not wish to have his children converted? He replied that he did.

"'Then,' said I, 'why don't you come out to the meetings and hear the Gospel preached?'

"He replied that he had determined never to attend a Protestant meeting in his life, though he had already expressed a willingness to have his children attend meetings and Sabbath-school; yet *for himself* he would never do it, for the reason that some Protestants had *cheated* him out of all the property he had when he came to the country.

"I heard him utter for a while his harsh and unreasonable expressions about Protestants, and then mildly told him I had lived among them all my days, and knew of a great many good, honest, pious Christians in —, and did not doubt, if he would mingle with them in the prayer-meetings, as I did, he would be convinced of the truth of what I said.

"His wife replied that she had no doubt it was so, for nobody had been so kind to her as the Protestants. Several times she had been sick, and no doubt should have died, but for the relief they brought her.

"The husband replied that it was even so, and these Americans, after all, were, some of them, *noble fellows*, and it was certainly true that, in relation to his family, they had literally 'fed the hungry, clothed the naked, and visited the sick,' and he thought that was *better religion than his priest had*, for in his greatest extremity the priest had always refused to render him the least assistance. He did not believe he would give him one shilling to save his

life. He was always ready to *receive*, but never to *give back*, and he didn't think there was any religion about that.

"He said that the priest received about \$3,000 a year from the poor laborers of —, but he had never known him to give anything back, and for one he was done with him! He declared he would never again attend his meetings, or mass, or confession, for he knew *the priest could not forgive sin*; but when he felt he had anything to confess, he went into his other room and knelt down and prayed to God.

"I told him I thought that was right, for God had enjoined secret prayer upon us all; 'but,' said I, 'don't you pray with your family every day?' He replied, 'No, no, I don't; I let every one pray for himself.'

"I endeavored to convince him of his solemn duty to pray with his wife and children every day. 'And now,' said I, as I was about to leave, 'I am half inclined to propose to you to kneel down, and erect a family altar before I go along.'

"'Well, agreed,' said he; 'children, go upon your knees.'

"In half a minute the whole family were on their knees! I knelt with them, and commended them to God, and prayed that he would give him grace to keep alive the fire that had been kindled on this new altar. As we arose, I went to the father and asked him if now he would not read that Bible I had given his wife, and pray with his family every day?

"'And indeed, sir,' said he, 'I have not done such a thing in sixteen years!'

"I told him it was the greater reason why he should begin.

"His wife then told me that her husband had got an uncle in Ireland who was a Protestant minister, and had been writing him several letters; 'and,' said she, '*he writes just as you talk*.' She expressed a wish to have him pray in the family, and I finally secured from him the promise that he would read and pray in his family twice a day. On taking leave of them, they expressed many thanks for my visit, and urged me to come and see them as often as I could. I told them I should be very happy

to visit them often; but if I called again, the first question I should ask him would be, 'Do you pray in your family? and furthermore, I shall want the privilege to pray in your family every time I come.'

"'Very well,' said they, 'you shall be welcome to talk and pray in this family as much as you please, and we will be obliged to you.'

"After a few weeks, I called again, and, according to promise, put the question to him. He replied that he had not failed to read and pray twice a day with his family, ever since my last visit; '*and indeed now, sir, I do not wish to be excused*?' I warned him not to be *formal*, but *sincere*, and not to make a righteousness of it, or feel that he was laying God under any obligation to him on account of doing his duty.

"From time to time I have met him, and he always tells me he prays in his family; and I cannot but hope that this entire family will soon be led out of the darkness of Romanism into the glorious light and liberty of the Gospel. I reported the case of this family to some good, pious women in their neighborhood, who love to do good to the poor, and they promised to see that they were clothed and got into the meetings and Sabbath-schools.

"To-day I visited fourteen families—twelve Roman Catholics and two Protestants, conversed freely on religious and other subjects, granted tracts, read and explained the Bible, was very kindly received by all, and often thanked for my visits.

AN IRISH ROMANIST.

"I called on an old Roman Catholic Irish woman, 'just come over,' who could not talk English well, and could not read at all. After a little conversation, I told her I had some Bibles and Testaments to offer her; but as she could not read, they would be of no use to her, and soon bid her good-bye, and passed into the next tenement. Very soon she followed me in, and inquired if I was not the man who could do poor ignorant folks good, who could not read?

"I told her I loved to do good to everybody, and often read the Book of God to those who could not read themselves, and if she desired it, I would do so for her.

She said she should be very glad to hear, and so I read to her a part of the 'Sermon on the Mount,' for which she thanked me, and said that was worth to her the price of the book.

A FRENCH ROMANIST.

"I called on a Frenchman, who with his wife is just emerging from the bondage of the Papal system, and attends regularly on Protestant worship. He told me that not long since he invited the Roman Catholic priest to his house, at the request of a sister, who was in the last stage of consumption. The priest had learned that they attended Protestant meetings, and as soon as he came into the house, he began to abuse his wife by insulting language. Soon after he passed into the sick-chamber, and the husband coming in, was informed of it by the wife. He went and got his Bible and laid it on the table, so as to have the priest see it, and so that he might be prepared to meet him. Soon the priest came down, and began much in the same way with the husband, and asked him why he went to the Protestant meetings.

"He told him because he chose to do so, and thought that they were very much benefited by it.

"At that the priest was enraged, and caught him by the shoulder, and told him he should be damned if he didn't stop it.

"He told him he shouldn't stop it, and caught the priest by the collar, and held on so firmly that the priest thought best to let go. He then asked him if his parents and family were not all Roman Catholics, and why he had left them and turned Protestant? The man laid his hand on his Bible and said, *that* was what had turned him, for as soon as he began to read *that*, he found it taught different doctrine from what he and other Romish priests preached.

"The priest replied it was *a very wicked book*, and not fit to be read. The Frenchman told him he should continue to read it until he could show him something better, on which the priest snatched his hat and left the house in a rage.

"The sick sister, who till then had been a Romanist, never sent for the priest again, but requested a Protestant minister to visit

her, and to attend her funeral, which he cheerfully did. Her body was interred in the Protestant burying-ground.

"I was greatly interested in this man's history of his family, and left him a book and tracts to circulate among Papists."

FROM A REPORT OF THE REV. MR. MURRAY, OF NEW-YORK CITY.

Labors uninterrupted amidst trials—summary for the month—removals break up preaching-meetings—cases of conversion—happy death—another case—case of a young man also happy in death—people willing to aid but not able, etc.—a further report of encouraging prospects.

"Accept my grateful acknowledgments for your fraternal and kind attentions; and allow me to report that my labors for the month now ended have been continued without interruption, though during some of the time amidst trials and difficulties, and even some painful circumstances.

"But I am happy to say that in my field the spirit and deportment becoming the Gospel are not departed nor turned backward by the apparent departure of temporal prosperity in the country.

"It also affords me very great satisfaction to be able to state, that during the month I have been able to visit 650 families for religious purposes; I have preached 16 times, and been allowed to unite in prayers with individuals or families in 196 cases. I have also administered the ordinance of Christian baptism to four individuals.

"I think it is now of the utmost importance to bring to your notice the fact, that in certain places in my field, those who have heretofore favored me with their houses for preaching-meetings have left the city and gone to the country; and that interruptions in this department of service will be continued, until others are found who will afford the like accommodation to us.

"From Kip's Bay one of our friends has gone to Canada, and another to a small and inconvenient room near one of the docks, in a distant part of the city. However

during the month past, in all the usual places formerly reported, meetings have been attended. Among those under Christian instruction in different localities, some are quite sick, apparently nigh unto death, while a few are 'fallen asleep in Jesus.' I have great confidence that they have gone where sin and sorrow cannot reach them any more.

"Of these, one was a native of this city, a Mrs. M——, who, after lengthened sufferings, in which she exhibited exemplary submission to the will of God, through the word of the Gospel, went to her home in heaven. She was, from the day of her reception of the truth, a most exemplary Christian. As a wife, a mother, a friend, a Christian, she walked worthy of imitation.

"From the other stations within my field, many have left for other and distant parts. Some also have entered the future world, of whom there is hope that they are now rejoicing in redeeming love. One of these, who lived long indifferent to all religious things, when under severe illness I became acquainted with; and it pleased God 'to lead her to a saving knowledge of Him who taketh away the sin of the world.'

"From her earnestness in hearing the divine word read and expounded, from her answers to questions, and from her general conversation during her illness, and the circumstances of her death, there is reason to believe that she sought and found peace with God. Not a murmur escaped her lips. Under the most severe sufferings she was calm and composed. As death approached and her spirit was departing, she was engaged in prayer. Such was the happy end of Mrs. Y——.

"Another case was that of young O—— G——, who was seized with sudden and alarming illness. When I attended him at first, I found him in a dark and unhappy state of mind. After repeated visits and religious exercises, it pleased the Lord to grant light to his mind. He was awakened to a sense of his danger, and began earnestly to inquire what he must do to be saved. He was directed to Jesus, the friend of sinners, and was enabled to believe on him to

the saving of the soul. His answers to questions were most satisfactory, and his desire to be with Christ became the chief object of solicitude. Chastened and resigned to the divine will concerning himself, he nevertheless had some desire to remain, that he might give testimony to the sincerity of his religious belief and love to the Savior; but the suddenness of his death prevented that manifestation. He seemed to die the death of the righteous.

"While I am greatly encouraged by these instances of the divine mercy, and also while I do not wish to complain amidst the dark surroundings in which my labors are sometimes conducted, it is impossible not to feel anxious and depressed by the fact, that so few of those to whom I minister, and who are willing, are not able to help, in a pecuniary sense, the good cause in which I desire to spend and be spent."

In a letter received from Mr. Murray since the foregoing was written, he says:—

"I have carried on my labors according to my settled plan. My congregations at preachings have an encouraging aspect, and I trust we have with us the presence and blessing of the Holy Spirit. Also in our prayer-meeting there is much to encourage."

He also reports two additional cases of death, both being persons hopefully converted in connection with his mission, and under his labors as a missionary. He spoke of them as being eminently happy.

FROM A WESTERN IRISH MISSIONARY.

The Mission prospers—A priest persecutes his people who attend Protestant worship—threatens to excommunicate with bell, book, and candle—tenants to be turned out of doors—Sisters of Charity not charitable—a spy employed by the Romish priests—the spy intemperate, etc.—Protestants so weak and short-sighted as to contribute to build up Romish institutions in their land—Romanists asking money, contributions, etc.

"Our mission work still prospers, although persecution still rages unabated,

not only against our Sunday and Sewing-schools, but against our day-school. I will give you an example :

"The Romish priest, a few days ago, called on Mrs. M——, and asked how she dared to send her children to our day-school, threatening to have her name read from the altar, and also to curse her with 'bell, book, and candle.' Said Mrs. M—— :

" 'Sir, you and your "Sisters of Charity" sent my children from your schools because I was unable to pay, but now you want them back, and it would soon be the same thing—in a few weeks you would again send them home to me ; but, thank God, I have now the Missionary's school to send them to, and he not only does not charge me anything, but often, when my children are nearly naked, he clothes them ; and when I want anything to buy them bread with, he gives it to me ; so you may curse away, for I don't believe in your curses. The Bible, which I hear read and preached every Sunday, tells me not to believe in such things as you threaten and teach.' "

"Mrs. C——, whose children had been prevented from coming to our day and other schools, called on me for some help. I asked her why she took away the children.

"Said she, 'I would rather have them with you, but the people from whom I rent my room threaten to turn me out if I send them ; besides,' said she, 'Mr —— always watches us, as he is employed by the priests to do, and runs and tells ; so what can a poor widow woman do, with them against her ?'

"She added that her children had been sent home also from the Romish school, because she could not pay those 'charitable Sisters' "

"I know this spy whom the priests employ, and, 'like master like servant,' he was sadly intoxicated not long ago, and, poor man, was imprisoned, and wanted me to get him out of jail. Such are the enemies of the truth ; but God is opening the eyes of many to see upon what a broken reed they are leaning for salvation, and Jesus is becoming precious to many who before trusted in these same secular priests.

"Another poor woman, who lives in —— street, a part of which is famed for

its marked wickedness, drunkenness, etc., because crowded with Papists, came to me for some relief. As she had never been to any of our religious meetings, and we had understood she was an enemy to our cause, I asked her why she came to me—to such a 'heretic' as I was ?

"She said, 'She had been to the priests, but they would give her nothing, and that many poor people, Romanists as they had been, who knew me, said I was charitable.'

" 'Well,' said I, 'we have more poor families connected with our mission schools than we can provide for ; but if you and your children attend our meetings, and if you permit me to make religious visits at your house and with your family, I will aid you according to my ability.'

"There is scarcely a month that there is not a 'fair' held by these 'charitable Sisters!' to collect money, and they do collect much from misled, short-sighted Protestants ! Then comes a theatrical exhibition or two, to buy, it may be, a clock for the Romish cathedral. Next, Bishop ——, it may be, lectures for the 'Roman Catholic Institute,' and perhaps *one-half of the money is collected from Protestants*. And so it goes, and Protestants support Papists, who seek to destroy Protestantism !

"Had I more means, I could do much more good. I would not be understood as wishing to give for the sake of getting the recipients to come to this or that school ; but when I visit a poor widow, with five or six small children, the eldest scarcely able to take care of the youngest, and see her shivering for some coal, herself and children in want of clothing and bread, would I, as a minister of the Gospel of Jesus Christ, be doing my duty if I did not try to relieve such temporal suffering ? And when enabled to grant relief, will not the Gospel, which I have in my hand, be more loved and valued by those people ? When they have such examples of its goodness, and when they see so little of such examples on the part of their own priests, can we doubt the result ? I think not. They will prize the Gospel more.

"I have made during the month over 240

visits. I have distributed over 700 pages of tracts, given away to Romanists seven Bibles, and to their children sixteen Testaments, and held in their houses ten meetings for prayer.

"I have now four flourishing Sabbath-schools scattered throughout the destitute parts of the city, gathering, of Romanist

children in them, *about three hundred*, who otherwise would be violating the holy Sabbath-day.

"Our Industrial Sewing-school is still doing a good work, and could I get teachers, I could have 150 scholars. As it is, I have over 80, *three-fourths of whom are Romanists' children.*"

MISCELLANEOUS.

POPERY AND DESPOTISM—PROTESTANTISM AND LIBERTY.

M. De Montalembert is probably the ablest lay defender of Catholicity in Europe. He is eminently a consistent Catholic, although in some particulars he so refines and attenuates Catholicity in its relations to political liberty, as to virtually oppose principles of which he declares himself the zealous advocate.

The following criticism upon some of his leading views is extracted from the *London Quarterly* of April, 1856. The whole article, "Montalembert on the Political Future of England," will richly repay attentive perusal. The article is polished, keen, and effective. The review says:

"But the most marvelous specimen of *dérailonnement* and inconsistency which the whole work affords, is a chapter (17th) headed 'England and Spain,' which contrasts the former and present conditions of these two countries, and attempts to explain the causes which have produced so remarkable a counterchange as they exhibit. The design is happy, the main facts are for the most part true, the language sometimes rises to eloquence, and it really might pass for a fine piece of rhetoric in a school where logic had not been taught; but as a train of reasoning, and especially for the purposes to which M. De Montalembert applies it, a more absurd and suicidal delusion could not have been imagined, for it proves, with

the whole force of the author's talent, the absolute and indisputable contrary of what he intends:—

"'Let us,' he says, 'compare England and Spain such as they were after the middle ages and before the Reformation,—the one under Henry VII. the other under Charles V.,—and let us then see their present condition.

"'In 1510, England—exhausted by the war of the roses, stripped of her possessions in France, not yet protected by a naval superiority—is hardly reckoned amongst the important powers of Europe.

"'In 1510, Spain—delivered, after seven centuries of struggles unparalleled in history, from the yoke of the Moors, constituted as a nation by Ferdinand and Isabella, mistress of a new world by Christopher Columbus, mistress of the low countries and of half of Italy, towers above all other Christian kingdoms: Ximenes governs her—*St. Theresa is about to be born*—Gonsalvo of Cordova fights her battles—she is on the verge of universal empire.'—p. 258.

"'St. Theresa *about to be born!* Of all the miracles we have ever read of, this is the most wonderful—that St. Theresa should have had some kind of influence on the greatness of Spain several years before she was born! We will not trust ourselves to say more of such an ingredient in an historical disquisition, than that the only thing we remember to have seen that bears any resemblance to it is '*that mysterious dispensation of Providence,*' before so seriously and solemnly mentioned by M. De Montalembert, (*ante* p. 545,) by which the heart of St. Elizabeth of Hungary was car-

ried to Cambrai in the year 1232, to wait for the heart of Fenelon, which was destined to meet it there in 1715.

"He then contrasts the proud attitude of England in 1800 with the prostrate condition of Spain:—

"England has advanced from greatness to greatness, and disputes with France the first place in the affairs of the world.

"Spain is nothing! All is gone; institutions, politics, riches, credit, influence, army, navy, commerce, industry, science, literature—all simultaneously vanished!

"On the one hand, life—on the other hand, death!

"How can we explain such a difference?

"Protestants, and all those who look on Luther's Reformation as an era of progress, have a ready answer: "Protestantism makes England's greatness; Catholicism causes Spain's decline."

"To every Catholic worthy of that name such an explanation is *blasphemy*.

"But we must account for so striking a contrast. And how can we do it but in acknowledgment that *political liberty* has alone been able to give to England her prodigious strength, and that *despotism* has in Spain infected, confiscated, destroyed the most precious gifts that God ever gave a nation here below.'—p. 251.

"Perfectly true; but what gave England '*political liberty*?' What enabled her to extend, consolidate, and maintain it? The plain, the natural, indeed we will assert the only possible answer is, that which M. De Montalembert calls *blasphemy*.

"It is really wonderful that a man of the author's abilities, and, on other subjects, sagacity, should approach the truth so close as to touch it, and yet so obstinately refuse to see it. He literally knocks his head against it. He asserts that at the time specified, the institutions of Spain were as free and even better organized than those of England, that the character of her people was in every point superior to ours. What new element came in to disturb this Spanish pre-eminence? 'Bad kings,' says M. De Montalembert, 'and unworthy favorites.' But M. De Montalembert thinks equally ill

of our reformed princes and their favorites; so that, even on his own showing, the result is, that the only essential difference in the cases was the *Reformation*; and that, according to all the rules of reasoning, and all the analogies of experience, Catholicism besotted and degraded the people and sovereigns of Spain, while Protestantism instructed and elevated the people and sovereigns of England; and this, in truth, M. De Montalembert himself is forced to confess, only that he confounds causes and effects, and will not see that *Catholicism* and *Despotism* are as certainly allied as the *Reformation* and *liberty*."

ASSOCIATE REFORMED SYNOD OF THE SOUTH.

At their sessions in Old Providence, Augusta County, Virginia, on the 14th of October last, the Associate Reformed Synod of the South, having listened to an address from the Home Secretary, the Rev. Dr. Fairchild, upon the subject of the plans, operations, and claims of the Society; on the Report of a Committee, to whom the consideration of the general subject had been referred, adopted the following

PREAMBLE AND RESOLUTIONS, VIZ:

"Whereas, the great part of the Christian world is still overrun by the errors of the Papacy, the Greek, and various branches of the Oriental church, and the work of evangelization among Jews, Mohammedans, and Pagans is thereby greatly retarded, and the Christian religion greatly repressed; and—

"Whereas, there are many openings in Papal countries for missionary labors, into which the friends of a pure Christianity might now send missionaries with the prospect of great usefulness; and—

"Whereas, many thousands of the inhabitants of Papal countries in Europe have, within a few years past, come to this country to obtain a home for themselves and their children, and have become citizens of

the United States; thus imposing a special obligation upon American Christians to seek their moral and religious welfare; and—

“Whereas, the AMERICAN AND FOREIGN CHRISTIAN UNION is devoted to the propagation of a pure christianity wherever a corrupted christianity exists, and has labored with encouraging success in its sphere for several years past, therefore—

“Resolved 1st, That this Synod deeply deplore the moral condition of those parts of christendom that remain under the dominion of ‘the man of sin’ and the great Eastern apostasy, and the hindrance which it opposes to the work of evangelization among the surrounding populations.

“Resolved 2d, That in the judgment of this Synod, the openings for missionary labor in Papal countries, and the coming to this land of those who have been reared under Papal instruction and influence, constitute a loud and solemn call on American Christians to put forth vigorous efforts to have those openings supplied, and the emigrants now in the United States supplied with competent evangelical missionaries. We therefore recommend that this important subject be presented by the ministers of this Synod to the congregations under their care, to raise contributions in aid of said Society.”

ROMAN CATHOLICS IGNORANT OF THEIR RELIGION.

A Romanist challenges a Protestant—The Virgin Mary an object of Romish worship—Litany of Lorette proves it—Bible opposed to it—Transubstantiation a delusion—Creed of Pius IV. opposed to the Bible—The Romanists confounded, etc.

The following striking narrative is furnished by a friend, resident in a neighboring city. It will be read with interest by those who sympathize with the Society’s labors, as it discloses clearly the ignorance by which the Romanists are enslaved, and also shows that by the diffusion of Gospel truths among them, there is hope of their deliver-

ance from their intellectual and spiritual bondage. The writer says:

“In dealing with the generality of Roman Catholics, we find them totally ignorant of the tenets of their church, and they are in the habit of substituting their own theories instead.

“A striking instance of this fact is furnished by an incident which occurred in this city a day or two ago. An Irish Roman Catholic, with some pretensions to education, and an avowed champion of Romanism, came in contact with a brother Irishman of a different religious persuasion, and challenged him to prove that his church taught anything contrary to Scripture.

“The Protestant at once instanced the worship of the Virgin Mary.

“‘We don’t worship the Virgin Mary,’ said he.

“‘Is not prayer worship?’ said the Protestant.

“‘Well, but we don’t pray to her; we only ask her intercession,’ was the reply.

“The Protestant here quoted the following prayer from the Litany of Loretto:

“‘We fly to thy patronage, O Holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers,’ etc.

“He analyzed the prayer, showing that it embraced everything which a suppliant could ask. ‘Sin, Satan, death, hell, judgment, etc., are amongst the *all*. What, then, have you left for God?’

“The Roman Catholic was greatly confused, but shuffled and tried to make out that in the end the prayer was only an intercessory one. After this the Protestant, who happened to know a little of Romish theology, quoted a few more extracts from the same Litany in support of other charges, where she is called ‘Gate of Heaven,’ ‘Morning Star,’ ‘Refuge of sinners,’ ‘Comfort of the afflicted,’ etc.

“‘Let us now,’ he continued, ‘open the Bible.’ Jesus says, John, 10:9, ‘I am the door,’ (verse 1,) ‘He that entereth not by the door, but climbeth up some other way, the same is a thief and a robber.’ Therefore any one that attempts to go to heaven

by the Virgin Mary "is a thief and a robber."

"Christ further says, Rev. 22: 16, "I, Jesus, am the bright and morning star," and in Matt. 11: 28, 29, he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Here,' he added, 'is the true comfort of the afflicted.'

"The Roman Catholic was completely silenced on this point, and admitted that there was no scriptural authority for praying to the Virgin or any other saint, but took refuge in what he believed to be the stronghold of his church, viz., transubstantiation.

"In that instance,' said he, 'you deny the plain words of the Savior.'

"The Protestant then asked him to give the doctrine of his church in her own language on the subject, and after that he would deal with him.

"He said his church took the plain words of Christ as they stood.

"Your church does not take the plain words of Christ as they stand,' said the Protestant. 'Have you never read the fifth article of the creed of Pope Pius IV.?'

"No, I have not. What creed is that?"

"Why, the standard creed of your church.'

"I never heard of such a creed in my life before. There is no such creed in our church, I'll be bound. I'll lay my life it is a Protestant forgery,' said the Roman Catholic.

"It is no forgery,' said the Protestant. 'It was composed by Pope Pius IV. in the year 1569, and ratified by the Council of Trent. Nor was it ever heard of in the shape of a creed till then.'

"The Roman Catholic stoutly denied that there was any such creed in his church, and defied his opponent to produce a copy of it from any Roman Catholic bookseller in the city; adding, that in the event of his doing so, he would not only pay for it, but read it, and thank him into the bargain.

"After some discussion, the Protestant accepted the challenge, went to a Roman Catholic bookseller and bought a copy of 'St. Vincent's Manual,' approved and authorized by all the Roman Catholic Bishops

in the country, containing a copy of the creed at full length; and to the great consternation of his countryman, produced it next day. The Protestant then compared the definition of the creed with the plain language of the Lord Jesus Christ, and found them to be very different. Christ says:

"This (bread) is my body.'

"The creed says: 'The whole *substance* of this bread is changed into the whole substance of the body—blood, soul, and divinity, etc., of the Lord Jesus Christ.'

"It says the same of the vine; and that under either species alone Christ is received whole and entire, etc. 'Now,' he added, 'is that keeping to the plain words of Christ?'

"He also took the Roman Catholic upon his own ground, and said:

"You hold that when Christ said, 'This is my body,' he meant, 'is changed into my body.'

"Precisely,' said he.

"And when he said, 'This cup is the New Testament,' he meant of course that the cup (not what was in it) was changed into a New Testament.'

"Here he was completely stuck. Still he retained his good temper and paid for the Manual."

RESIGNATION OF THE REV.

A. W. McCCLURE, D. D.

We are sorry to have to announce the continued illness of our excellent and highly esteemed fellow-laborer, the Rev. Dr. McCCLURE.

More than a year since, his health began to decline, but he continued according to, and even "above strength," to participate in the duties of the office, and in services outside, until the month of June last. At that period it became manifest that entire withdrawal from all labors, and even from the excitements of the scenes of business, was necessary, and he retired into the country.

In October last, as we have already

informed our readers, he left this region of the country for Florida, to avoid the severity of a northern winter. At first, or soon after his arrival there, hopes were entertained highly favorable to his comparatively speedy restoration. More recent experiences, however, have led him to feel it to be his duty to resign his office, which act he had purposed to do early last autumn, but was dissuaded from it by members of the Board, who entertained the hope that his residence in a southern climate during the winter might enable him to resume his labors in the spring. But he has not derived that benefit from the change of position that enables him to assume the task connected with the Secretaryship, and he therefore resigns it.

We sympathize with him and his family in his illness and all his consequent trials, extend to him our best wishes, and part from him with regret. The separation, however, is, we trust, merely official.

The following minute in respect to his resignation was unanimously adopted by the Board, viz:—

Whereas, The Rev. Dr. McCURE, since the annual meeting of the AMERICAN AND FOREIGN CHRISTIAN UNION in May, 1855, has held the office of Secretary for Foreign Correspondence, and discharged its duties with great acceptance till, in the fall of 1857, he was compelled to go south on account of ill health;

And *Whereas*, after his sojourn there for a season, and a fair trial of that climate for the restoration of his health, he was fully convinced that not for a long time to come, if ever, he would be able to resume and discharge the duties of his office; and feeling that the interests of the Society demanded the services of some man who could fill his place, tendered to the Board his resignation, which was laid before them at their meeting in February last, and accepted; therefore—

1. *Resolved*, That the Board deeply sympathize with their afflicted brother and laborer, the Rev. Dr. McCURE, whose relations to them have been so pleasant, and whose labors for the prosperity of the Society so satisfactory; and their hope and prayer is, that his health may be so restored, that he may be able (as in times past) to labor for years to come with zeal and ability in his Master's service.

2. *Resolved*, That in his withdrawal from the official relation he has heretofore held to the Society, he carries with him our highest esteem, and best wishes for his usefulness and happiness: and if God should restore him to health and to our circle again, that he be requested to accept and hold the office of one of the Vice-Presidents of this Society.

3. *Resolved*, That the Senior Secretary of the Society be requested to send a copy of the above resolutions to Dr. McCURE, and also that they be published in the Magazine of this Society.

REV. A. E. CAMPBELL, D. D.

We are happy to announce to the members of the Society and to the public generally, that the Rev. A. E. CAMPBELL, D. D., of this city, who, at the February meeting of the Board was elected one of its Secretaries, (but too late to be noticed in the March number of the Magazine,) has accepted the office tendered him, and entered upon the discharge of its duties.

Dr. Campbell is extensively and favorably known in the churches, and has for several years, as one of its Directors, been intimately connected with the operations of the Society. From his ability, energy, and business habits, and various eminent qualifications for the position to which he is chosen, the Board congratulate themselves and the friends of the cause upon the aid which they are about to derive from his labors and counsel.

He will have charge especially of the agencies throughout the country, and of the general interests of the financial department; and the Board cordially commend him to the confidence of the community, and ask for him, as well as for the cause he represents, their sympathies and co-operation.

TO OUR PHILADELPHIA PATRONS WE desire to say, that hereafter the AMERICAN AND FOREIGN CHRISTIAN UNION will be sent to them through the MAIL, and they are requested to call for and obtain it at the Post-Office.

The Board are led to adopt this method, in order to avoid the numerous evils connected with the system of delivery by a "carrier" at so great a distance from their office; and they venture to hope that it will be altogether SATISFACTORY to annual subscribers, life-members, and others entitled to receive it. And they feel quite assured that it will be highly approved in the case of every friend of the cause who may happen to know a *tithe* of the care, effort, annoyance, anxiety, and expense which have fallen to their lot in years past, in connection with the "carrier" system of delivery in the city.

We have a very highly gratifying list of subscribers and patrons in Philadelphia, and for their countenance and support we are thankful, not more for our own, than for the sake of the CAUSE for whose advancement we labor. While, therefore, speaking upon the

subject, we avail ourselves of the opportunity, and respectfully request that every one will endeavor to extend the circulation of our work and send us many additional subscribers. The people need light, and should have it, before it is too late. Those only who have thought upon the subject of our labors are competent to speak upon them; and who are better fitted to extend the circulation of our work than those who have read it and know its worth?

ANNUAL SERMON.—The Annual Sermon before the Society will be preached in this city, Sabbath evening, May 9th, by the Rev. J. M. McDONALD, D. D., of Princeton, N. J. The church, and the hour at which the services will commence, will be published in the newspapers of this city in due time.

ANNIVERSARY.—The Anniversary exercises of the Society will be held on Tuesday May 11th, commencing at 10½ o'clock, A. M., when the Annual Report of the Directors will be presented, addresses delivered, and the usual business of the Society transacted. The place of holding the exercises will be published in the weekly or other newspapers of the city at an early day.

REPORTS.—The Missionaries and Agents of this Society are respectfully requested to forward their annual statistical reports to the office, 156 Chambers-street, without delay, that the Report of the Directors may be prepared in season. Please see the suggestions in the Commission upon the subject.

BOOK NOTICES.

ENGLISH HEARTS AND ENGLISH HANDS, OR THE RAILWAY AND THE TRENCHES. By the Author of the "Memorials of Captain Hedley Vicars." New-York: Robert Carter & Brothers, 530 Broadway.

This is a 12mo volume of between three and four hundred pages. The main design of the writer will be understood by the following statements from the preface. "Its purport is to show men and women who are placed, by

This is a 12mo volume of near four hundred pages. It contains twenty-two chapters on the events and teachings of our Lord Jesus Christ, connected with the beautiful lake of Gennesaret. The author is one of the most popular ministers of the established church of Scotland. The book is written in a style attractive and interesting, and will well repay the reader for an attentive perusal.

[illegible]

Fort Plain. In full of Rev. M. L. Schenck's L. M.,	\$2 50	St. Louis. Eben'r Meth. Epis. Ch., N.,	\$17 20
West Winfield.	6 48	" Park Av. Presb. Ch.,	12 80
East Winfield. Add. for Rev. H. H. Waite's L. M.,	8 25	" Cumb. Pres. Ch.,	5 65
Northport. North and Centreport Meth. Epis. Ch's, to make Rev. T. Morris Terry a L. M.,	30 00	" Sturgeon Market Bapt. Ch.,	6 08
NEW-JERSEY.		" Messrs. Barnum and Fogg in full, of L. M. for T. Barnum,	20 00
Aquackanock. Ref. Dut. Ch., to make the Rev. J. Paschal Strong a L. M.,	45 57	ILLINOIS.	
Orange. 1st Presb. Ch., Rev. J. Hoyt,	70 00	Sparta. Samuel Wylie,	1 50
Belvidere. N. S. Presb. Ch.,	19 00	Mendon. Asabel Hubbard,	5 00
" J. M. Paul, M. D., for Paris,	20 00	Ottowa. 1st Cong. Ch. and Soc'y,	50 00
Hamburg. Hardyston North Presb. Ch.,	10 00	Chicago. Mathew Lafin,	2 00
Newark. Mrs. Julia Davis and daughter,	3 00	Lawn Ridge. Cong. Ch.,	7 00
" Central Presb. Ch., add.,	1 00	Rockford. 1st Cong. Ch., add.,	6 00
" Park Presb. Ch.,	74 37	Galva. Cong. Ch., add,	1 75
Mendham. Presb. Ch., add.,	13 50	Farmington. Cong. Ch.,	13 00
PENNSYLVANIA.		INDIANA.	
Germantown. Mr. Burroughs,	1 00	Rockville. Mary H. McNutt, add. for L. M.,	6 00
Philadelphia. Cedar-street Ch., in part,	11 25	Putnamville. Individuals, add.,	11 05
" 1st Ref. Presb. Ch., Broad-street,	78 55	Portland. Even'g Meeting, \$3 40; Asso. Ch., Robt. Spencer, part L. M., \$21 60; Presb. Ch., O. S., \$7; Presb. Ch., N. S., \$3,	35 00
West Philadelphia. N. S. Presb. Ch.,	20 00	Russellville. Dr. Miller, add. for L. M.,	5 00
Wattsburg. Add. for Rev. Wm. Grassie's L. M.,	3 00	Raysville. Soc'y of Friends, Sam'l Pritchard, part L. M.,	9 50
Vincent. German Ref. Ch., per Rev. Wm. Sorber,	10 00	Jeffersonville. Individuals,	6 00
Lawrenceville. Presb. Ch.,	6 50	Charlestown. "	6 25
" Mr. Logan, \$2; Miss Nemick, \$1,	3 00	Utica. "	35
MISSISSIPPI.		Waveland. Jos. Milligan, for L. M., \$3; Mr. Coyner, add., \$5; Alex. Buchanan, L. M., in part, \$5; Others, \$21 95,	34 95
Louisville. A Friend,	10 00	Madison. 2d Presb. Ch., W. W. Atherbury,	5 00
KENTUCKY.		OHIO.	
Uniontown. Public Collection, \$5 10; Individuals, \$5,	10 10	Columbus. Cong. Ch., Mr. B., \$5; 2d Presb. Ch., in part to make John S. Hall and Alfred P. Stone L. M.'s, \$54 14; Asso. Ref. Pres. Ch., \$6; Welch Meth. Ch., \$7 34; Welch Cong. Ch., \$2; 1st Presb. Ch., \$17 49,	91 97
MISSOURI.		Atwater. Cong. Ch., Rev. E. C. Sharp, L. M., in part,	11 18
St. Louis. 1st Meth. Epis. Ch., S.,	50 93	Kirtland. Rev. T. Coe, add., \$2; T. D. Martindale, for L. M., \$5,	7 00
" Asso. Ref. Presb. Ch., which makes Jos. Hamell Esq., a L. M.,	30 75	Cleveland. Mrs. Mary Townsend, for L. M.,	10 00
" 3d Bapt. Ch., Rev. W. Barnhurst, and J. Tweedde, each \$5;	14 00	Plymouth. Cong. Ch., in part, of L. M. for Rev. E. P. Salmon,	8 25
" Others, \$4,	14 00	" Evan. L. Ch., Rev. G. N. H. Peters, part L. M.,	8 82
" 2d Presb. Ch., J. G. Melter, Esq., \$25; Hon. A. R. Gamble, \$25; G. S. Drake, \$15; Messrs. Copp, Lemoine, Dean, Gibson, and Wiggins, \$10 each; Messrs. Davis, Holmes, Nisbett, Hatton, Renshaw, and Mermoid, and Mrs. McDannold, Blood, and Powell, \$5 each; Others, \$117,	277 00	Madison. L. S. Atkins,	75
" Cong. Ch., Mrs. Webb, G. P. Plant, \$5 each; R. Clark, \$100,	110 00	Ashland. Meth. Epis. Ch., \$3 09; Presb. Ch., Rev. John Robinson, for L. M., \$8 80,	11 89
" Mrs. Van Bergen, in full of L. M. for Mrs. H. N. Cowperthwait,	12 50	Randolph. Rev. Jos. Merriam's L. M.,	7 00
" F. W. Plant,	6 00	New-Lisbon. Presb. Ch.,	4 27
		" Meth. Epis. Ch., Rev. J. D. Turner's L. M.,	5 00
		WISCONSIN.	
		Beloit. 1st Cong. Ch., Rev. H. N. Brinsmade,	41 00

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